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PREMEDITATED SOUL PROJECTION

By
Emily Grant Hutchings

This is the third in a series of articles dealing with our lesser psychic gifts. It has to do with a phase of mental mediumship difficult to define and yet more difficult to authenticate. Such phenomena as levitation of trumps, musical instruments, the physical bodies of medium or sitter; the more spectacular apportioning of material objects through locked doors or stone walls; raps and spirit lights; the voices of loved ones who no longer occupy corporeal flesh—these can be checked for their genuineness.

Charlatans and pseudo-magicians have it within their power to duplicate all the phenomena of physical mediumship. As a rule they waste no effort on the disproving of mental mediumship and its manifestations. Thought transference and prophetic dreams are the result of coincidence, imagination or indigestion.

A "Natural"

When the spirit of a Sensitive goes out, during the state called sleep, and returns to tell of impossible adventure, the skeptic and the sincere investigator are confronted with the need for caution. Herein I speak for my own house. Such psychic gifts as were bestowed on me at birth are entirely mental.

With the years of deliberate study and training, under Dr. William Elliott Parker, Myrtle Brown's mentor and teacher, I have developed a fair but fluctuating degree of both clairvoyance and clairaudience. Usually I see spirit lights only when some discarnate entity has put on a demonstration with what

Bessie Clarke Drouet calls "celestial phosphorus."

I hear everything that goes on in a seance room, because my physical hearing is painfully acute. When I hear raps or voices in my own home, I judge that both the outer and the inner ear are listening. But when I practice soul-projection, I am a "natural".

As a child I was thought queer by the neighbors. I knew things that were happen-



Emily Grant Hutchings

She was thought queer

ing at a distance, and frequently I foretold coming events. Since my mother had the same gift to a marked degree, she shielded me from criticism. I was frail. Moreover I was painfully sensitive.

By all the normal standards I should not have lived to maturity. Yet here I am, so loosely joined together in my three-fold structure of soma, psyche

THIRTY YEARS OF PSYCHIC INVESTIGATION

and pneuma that, under favorable conditions, I can invade the realm of pure spirit and return with clear impressions of what I have seen.

Premonition?

This happened to me the first time in my mature life some two years after my marriage, when I was a patient in a St. Louis hospital slowly recovering from a serious surgical operation. To avoid further shock I was not told of the illness and death of my eldest brother. Yet I was present at his funeral in my home town, more than a hundred miles away.

I awoke from what appeared to be only a bad dream, rang for my nurse and told her the most significant details of my vision. She was sufficiently impressed to watch for my husband that evening, and to ask him if he could relieve my anxiety. On the contrary, he told her the funeral had taken place in Hannibal at the time and in the manner I had seen it.

Technique of "Going Out"

Twice in the following months, I had unpremeditated meetings with this brother, who had filled a father's place in my young life. He was not happy, had been snuffed out in his prime, his family only partially provided for, the major part

of his carefully planned career unfinished.

When I told this to my mother, who had sensed the same conditions in her contacts with the son for whom she would gladly have died, she begged me to "go to him wherever he is living," and bring back a report of his environment and the cause of his distress.

No one taught me the technique of "going out." No one warned me of the danger. I was so close to the border, I could easily make the transition. As I look back on that astounding experience I realize that, had not my brother Dolph given me the positive command: "Go back and tell mamma I have found my work here, and I am happy and at peace," I might not have returned.

Spirit Visitors

All this I have told in the book, *WHERE DO WE GO FROM HERE?* Early in the course of my first volunteer psychic investigation I told the entire story to Dr. Jesse H. Hyslop. To my delight, he informed me that it was in all respects a genuine experience, following the pattern of more than two hundred authenticated cases of soul-projection beyond the Border.

In recent months, I have devoted several *Psychic Observer* articles to my planned exercises in soul projection with my friend, Olga Hammond, with whom I am by nature *en rapport*. These naturally are on the earth plane, although in at least one instance we had spirit visitors, who brought me indisputable proof that I was enjoying the freedom of the four-

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dimensional realm. Olga is now an absentee-member of the beloved old Friday morning class, which was discontinued during the war, its ranks diminished by five deaths.

Indeed, of that earlier group there remain, in the mixed Fridays evening class of nineteen members, only Helen Bowen and myself. It is with this class that I have pursued my investigation under the mediumship of Myrtle Brown and the profound teaching of Dr. William Elliott Parker, the real central figure of WHERE DO WE GO FROM HERE?

Al "Sees Things"

Helen's gift, like mine, is mental. Anne is strongly clairvoyant, excepting when her husband, Al, is "seeing things." At such times she hears the voices of his spirit visitors, has names spelled out orally or in swiftly vanishing letters. They do excellent teamwork in the regular unfoldment period of class work.

Al and Jim frequently collaborate in their unstudied effort to interpret or complete a spirit communication. Becky, Mildred and Jannie operate in harmony by means of clairvoyance and clairsaudience. Foy and his wife, Lynn, invariably approach the problem from opposite sides.

For Future Comparison

Fran is a free-lance, completing the picture of supplying the missing link in an exercise that has taxed all our wits. Not one of us has ever sought deliberately to unfold mediumship. Our sole purpose is to develop our spiritual perceptions and learn more about the real meaning of this earth-existence.

The Thursday night before class we are "taken out" at some time between eleven and seven o'clock—if we choose to lend ourselves to an experiment in the "fourth dimension." Only once a year does Dr. Parker insist on complete class attendance.

This is the night before Good Friday. We are instructed to eat lightly, have no frivolous or exciting entertainment, and

spend twenty minutes in solemn meditation before retiring. If we have fulfilled all the conditions, we will be permitted to retain at least part of what we have seen and heard, for the benefit of the class.

In former years we have had occasional success; but it occurred to no one to preserve a record for future comparison. This time the task was imposed on me, for reasons that will be obvious. I was under deep obligation to Myrtle and Dr. Parker for help in one of life's major crises. I wanted to do something in return.

So, in my meditation I asked that we might be permitted to revisit the Third Sphere, where I had met my brother so many years ago, if it should please Dr. Parker to hold the class reunion in that part of the Celestial Sphere. I knew the way back!

Remembered Nothing!

The prayer finished, I "passed out" so completely I did not hear the striking of the clock, which usually arouses me. Sharp raps on a small mahogany chiffonier close to the hall door brought me to myself abruptly. With my eyes half closed, I went to the kitchen for a drink, and to consult the luminous dial on the alarm clock. I had been asleep two full hours and I remembered absolutely nothing! Disappointed, I went back to bed and prayed for a more satisfactory projection.

When next I awoke the clock in the living room was striking seven. Unwilling to open my eyes, I contemplated my surroundings. I was in a crowd on the steps of a small square chapel. From within I could hear the sonorous roar of a pipe organ.

Adventure "In Reverse"

A broad marble walk led to what appeared to be a dense hedge enveloped in gray mist. All of us, men and women alike, wore thin gray gowns over our gay apparel. As we parted the hedge and emerged on a spreading meadow of golden-green sward, these gowns

"evaporated" in clouds of smoke.

Before I could greet any of my friends I was commanded by an inner voice to slip quietly back to the chapel. It must have been Dr. Hyslop who made me understand that if I followed instructions, I might do the night's adventure "in reverse" like running a motion picture backward.

Master of Ceremonies

Scarcely had the thought possessed me when I heard the music of a pipe organ right outside my window. I have no recollection of leaving my bed, yet I approached the music. A moment later I was inside the chapel where Harriet, Arline, Eyrdie and Myra, four members



MYRTLE BROWN

Dr. William Elliott Parker's medium

of the dear old Friday Morning class were serving as ushers. The seats were filling rapidly, or were being emptied, I was not sure which.

Near one end of the broad rostrum in front of the organ loft I saw Dr. Parker, in earnest conversation with Myrtle. He wore a long black robe and Myrtle was clad in shimmering white satin. Somehow I realized that he was telling her many things which would be registered in her subconscious, but which she would not recall until days, perhaps months or years later.

At the other end of the rostrum, I observed Fran, talking excitedly with Rosalind Day who assured her that Alfred Robyn and Charles Galloway were taking turns at the organ.

Between these two pairs of "the living and the dead," stood Myrtle's husband, Jim, resplendent in a richly embroidered Mandarin coat. Apparently he was Master of Ceremonies.

Through a side door I emerged from the chapel, to accost Careta and her husband, Ray, who made his transition suddenly within the year. They shook me off with merry laughter. They had a date with Myrtle and could not keep her waiting. They had just run away from Freddie who had brought his two adolescent sons to this meeting with his beloved Ruth.

She had mothered her boys in spirit since the younger one was two weeks old. And she had assured them that somewhere in that vast park there was a veritable banquet, such as they had never seen on earth. Al and Anne were directing a corps of class members. Helen in charge of the coffee urn, Hilda serving ambrosia on dainty crystal plates, Frances dipping nectar from a huge golden chalice. Ray, Becky, Mildred, Jennie and the other Olga moving about among the crowd of perfectly tangible spirit friends and relatives.

Not Always Aware

All this I took in at a glance. I was reviewing the earlier experiences of the night not only in reverse but running at high speed. Between Freddie's group and the banquet table I caught sight of Foy and Lynn, seeking for the answer to some esoteric riddle in a clump of gorgeous shrubbery. Foy was examining the blossom while his wife dug among the roots.

They were not aware of my presence. Nor had they heard Nell or Harry—her spirit husband—asking whether they had seen their daughter, Margaret. "That girl is all over the place," I heard Nell protest. "It would be dreadful for her husband and her two little daughters if I had to go back without her." If Harry could have delighted in keeping his only child with him in spirit, he made no such admission.

Out of one of the buildings came Alf and Duke. They had

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PREMEDITATED SOUL PROJECTION

an appointment with Helen and insisted on taking me along. Alf had visited the laboratory where the colors for an Easter sunrise were being blended. Duke begged me to go with him to a spot he had discovered, where he could "look over the rim of the world, down into the mountain fastnesses of Tibet." Alf's suggestion was more practical. He had seen Bertha and Fred looking over the ground where one day they would build their home, and he knew what Charles Bowen had in mind for Helen.

How Homes Are Built

The sharpest, most lasting impression of my fourth-dimension experience was my meeting with Helen and Charlie, perhaps because we had worked and studied together for sixteen years, or possibly because I had been instrumental in her finding of her husband almost four years after his passing. They had much to tell me, and the time was running out.

So we five were transported to a remote section of the park where Charlie had staked his claim. To this spot with its wide view over the most enchanting landscape, he would transport the home to which he had taken his bride. The shell of the old house would remain on the three-acre track in Kirkwood when she was ready to leave it; but everything that had made it a home would be here awaiting her. Then he said to me, pretending she could not hear his banter:

The Climax

"I'm going to have fun with that portrait in the living-room. Every day, till the novelty wears off, I'll let her stand in front of it, as she has done for twenty years, telling me how much she misses me. She won't know she is just as dead as I am. And then I'll step down out of the canvas and show her we are both alive."

This was the climax. Cardinals and robins were singing outside my windows and I must hurry to the easy task of preparing breakfast. All day the visions recurred, like spotlighted areas on a dark stage.

The more vivid they grew, the greater waxed my uncertainty.

How much of my adventure had I actually experienced? How much was imagination, founded in sympathetic understanding of my classmates? That evening, while I waited for Alf and Duke to call for me, I went into the silence and implored Dr. Parker to direct me.

The Distinct Impressions

If this was nothing but a dream, I begged him to seal my lips, or in any case to sift the real from the spurious. The answer to my prayer came in no uncertain terms.

Before Dr. Parker opened the class, I was thrilled by pipe organ music from the phonograph. When we reached the

to them as we sat there in the dark room, I sat silent and miserable. At length I said timidly: "Myrtle, shall I tell what I experienced last night and this morning." Certainly, Emily, you are supposed to sum it all up."

So I began at the beginning, with the crowd coming out of Alf's square chapel. Point by point I noted the experiences the other class members had mentioned, which seemed to verify my own. Once I stopped to ask if I was consuming too much time. With one accord they exclaimed, "No. Go on." One after another they murmured or shouted: "Oh, I remember that now. It all comes back to me." When it was finished and I ceased speaking,



Ministers of the Church of Revelation No. 16, Studio 5, third floor, J. W. Greene Bldg., Jefferson and Ontario St., Toledo, Ohio, are (left to right): the Reverends Ezra S. Mower, Agnes A. Mower and George W. Knohn. Marie Lindroth is the secretary of the church.

period of confession, we were astonished to have Myrtle declare: "I know I was away out, but all I can remember is that I was discussing some plans with Careta, just before I awoke."

Without exception, all those who brought back concrete memories spoke of being in a park, of seeing magnificent flowers. Three members of the class described the banquet table and the exotic food. All had distinct impressions of a square building with a roof that served as a frame for pictures that involved the entire class. Becky knew she had been with George and her mother. Jim remembered the Mandarin coat.

As they gave forth their experiences, parts of which came

Dr. Parker touched my cheek ever so gently with the trumpet and said in fervent tones:

"Emily, I should have been grievously disappointed if you had let your misgivings seal your lips. All you have related actually happened. It was the best class reunion we have ever had."

This was ample reward for thirty years of psychic investigation.

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August 25, 1949

Science AND SPIRITUALISM

PART II

A Famous Astronomer Peers Into The World of Spirit.

(EDITOR'S NOTE: This is the second of a series of articles written especially for the *Psychic Observer* by James Crenshaw, Los Angeles newspaperman, on the basis of a series of questions he submitted to Dr. Gustaf Stromberg, noted astronomer, under the general heading of "Science and Spiritualism." Dr. Stromberg for many years was a member of the research staff of the Mount Wilson Observatory in Southern California and is widely known for his analysis of physical data to show the existence of an all-important non-physical world.) (Copyrighted by James Crenshaw, 1949).

What is the spirit world like?

Is it a word of attenuated matter—of refined forms and the 'ghosts' of physical atoms—or is it a realm of pure consciousness, devoid of form and divorced from all that we recognize as material substance?

Of course, these matters have been the subject of speculation for centuries, but in order to try to put their solution on some surer footing than mere speculation, I confronted Dr. Gustaf Stromberg with some ideas borrowed directly from those who ought to know the answers—communicators who purport to live in the world of spirit and who attempt to describe it.

Terms Not Synonymous

I wanted to know if what they tell us conflicts, 'beyond the bounds of reasonableness,' with the discoveries of modern science. Thus it was that I suddenly found myself in the position of arguing a quasi-materialist concept of the after-life, while the noted astronomer held out for the concept of pure consciousness, undiluted by what might seem to be strictly physical considerations.

It was in this respect that Dr. Stromberg turned out to be more "spiritual" in his views than many Spiritualists, although the turn-about was more apparent than real. (Actually, we are told from the "other side," the terms "spirit life" and "spiritual life" are not at all synonymous. One may be, in condition, a spirit but not yet, from an ethical standpoint, spiritual.)

The questions which I fired

at Dr. Stromberg were designed to put the matter squarely up to a physical scientist, so that if any logical, scientific picture of the after-life could be obtained from them or, more important, if any basic objections could be found to the attempt to explain the spirit world in physical terms, the issues would be clearly drawn.

Amorphous Consciousness

These were the questions:

No. 1—"Assume that in the spiritistic hypothesis, the incarnate personality is not merely a blob of amorphous consciousness operating in a void but has in its own state of being a tangible form, is it not reasonable to suppose that such a personality might have a body made up of parts—even atoms and molecules—of a lesser density than those we recognize as physically-encased beings; that is, a spirit body would have constituent parts of a basic non-physical 'material' made up of a different or higher frequency order than the vibratory rates of strictly physical matter?"

2—"Then would it not be correct to suppose, as purported communicators from the 'other world' tell us:

"(a) That so-called spirit beings are different from us only to the extent that they advanced to a 'higher sphere,' which is invisible and intangible to us only because of the higher frequency pattern?

"(b) That within the same general frequency range, they are visible and tangible to each other?

"(c) That they have bodily parts and functions (some of which tend to become vestigial because gross matter here imposes greater demands upon us than upon those in the other, more attenuated vibratory atmosphere)?

"(d) That they have in their particular realm ('their own state of consciousness,' as some communicators put it) clothing, buildings, houses, cities, objects and things of all kinds, composed of atomic units of this higher frequency order?

"(e) And that, until they arise to advanced spiritual spheres, they may carry on ac-

the last life on the surface of the planet (the 'earth plane'), may sometimes be such, on the one hand, that they gravitate to a comparatively happy state or, on the other hand, to a state of psychic distortion comparable to purgatory or hell, until they can reorganize, reorient and improve their consciousness?

"(d) And that such beings may descend from their own vibratory level under special circumstances to grosser spheres, including the physical, by reducing their normal frequency?

"Is not this concept of graduated planes, arranged according to a strict mathematical progression and separated, as we are told, by zones devoid of electrical potential, quite in accord with what we know of the progressive scale of atomic weights and the precise arrangement of electron layers or fields according to the implications of Planck's quantum theory and the modern wave mechanics?"

An Extension of the Physical

To avoid any accusation that I was leaning too heavily toward a purely mechanical interpretation of spirit life, this note of explanation was added to the questions:

"All this tends to make the spiritual life sound like a mere extension of the physical, and to a certain degree that is so, according to the spiritist theory, but the emphasis here on the scientific approach tends to make the spiritual life sound like a mere extension of the physical, and to a certain degree that is so, according to the spiritist theory, but the emphasis here on the scientific approach tends to make the materialistic, rather than the idealistic, factors, whereas in practice the materialistic aspects are subservient to idealistic or 'spiritual' considerations."

Despite the precautionary note, it was the material-mechanical aspects of the questions which bothered Dr. Stromberg. He had, of course, affirmed that science now has a basis for recognizing the fact of the after-



JAMES CRENSHAW

He interviewed Stromberg

tivities very much like those they carried on in the physical world?"

No. 3—"Pursuing our hypothesis one step further, is there anything 'unscientific' about the idea—

"(a) That this planet may be sheathed in a series of concentric vibratory or electrostatic layers called 'planes' or 'spheres,' each having a higher and higher frequency order as we proceed outward from the planet?

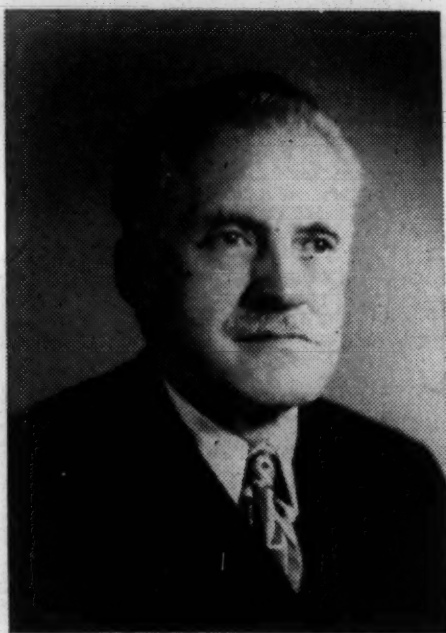
"(b) That so-called spirit beings automatically gravitate to an appropriate level or plane, according to the state (i.e. mental density) of his or her consciousness?

"(c) That the consciousness of these beings, conditioned by

life, for that is the subject matter of his two books, *THE SOUL OF THE UNIVERSE* and *THE SEARCHERS*. But as to a concrete picture of the after-life world—there we parted company.

"In order to answer these questions," said the astronomer, "we must clearly distinguish between a spirit body, as you call it, and a soul or a personality." "Exactly," I acknowledged. "They are not the same."

"A spirit body can be interpreted as a living field," Dr. Stromberg continued, "or rather, the impression it makes on



Gustaf Stromberg

the space-time imagery characteristic of the human mind.

"Flowers, animals and men have spirit bodies. Even an atom can be pictured as having a spirit body or a frequency pattern.

"If ghosts have any objective reality, they may be pictured as spirit bodies. If there is anything in materialization phenomena at all, we can picture it only in such a form."

Soul Has No Shape

So far so good. There appeared to be non-physical structures which are intimately associated with bodies and forms, but Dr. Stromberg drew back from the idea of carrying form over into the world of spirit. So he said:

"On the other hand, a soul or personality has no shape. It can be described as a perceiv-

ing, feeling, willing, thinking and remembering ego in man.

"Using the term spirit in the sense of personality, a spirit has no shape. It has no arms or legs or even a head."

No Drastic Change

Life so much of speculative philosophy, we were beginning to bog down in a morass of terms. Personalities or egos—or souls—are all he said of them, the very epitome of immateriality. Yet as immaterial and intangible as they are, still are they not associated with forms, and do they not have their earthly expressions through matter on this plane? Why, then, logically or scientifically, should another plane be fundamentally different?

The next step in the after-life must certainly be different quantitatively; that is, the association between ego, soul or personality and some kind of material must be of a different order than that which we can perceive on this plane. But why must we assume a drastic qualitative change—one involving a complete disassociation from any type of matter? May it not be that the soul's progress toward pure consciousness is much more gradual than many religionists and philosophers had supposed?

A Common Meeting-ground

"Of course," admitted Dr. Stromberg, "I don't know anything about it except from the physical standpoint, but from purely logical reasoning, I don't see why we shouldn't be completely freed from matter (in the after-life). I can't see why there should be any impediments due to the characteristics of atoms and matter in general."

Ironically, what should have been the common meeting ground for a scientific and a spiritistic picture of the after-life—embracing at once an advanced concept of the nature of forms and the formlessness of consciousness—had proved, instead, to be the point of division.

(The subject, however, was far from closed. In the next article, Mr. Crenshaw will quote Dr. Stromberg further as to his ideas of the nature of the after-life.)

August 25, 1949

WHAT I OBSERVE

I have a letter from my old friend, W. Amory Underhill, who is now working in the office of the Special Assistant to the Attorney General, Washington, D. C. I first met Amory in Cassadaga, Florida, and last saw him in New York City during the war.

Recently he sent a clipping from the Washington Times Herald. It appeared in the classified columns of this newspaper under "special notices":

"WANTED — Actual motion picture footage of certified psychic phenomena for inclusion in documentary film about U. S. superstitions. Need authentic scenes of haunted houses, poltergeists, lycanthropy, satanism, werewolves, vampires and other preternatural manifestations. Banshee footage must be accompanied by original sound track. *No table tipping or mediumistic trickery*. Must be good quality 35 or 16 mm., B&W. or color. Write Edw. Rice, RKO Pathe, 625 Madison Ave., New York, 22."

The ad specifies "no table tipping or mediumistic trickery." Since they lump the two, they possibly mean that table tipping could be trickery and labor under the assumption that all mediums are tricksters.

Since they need authentic scenes of haunted houses, let them set out on their own and see what kind of "authentic photographs" they can conjure up.

It is a pity that a man in a key position, such as Mr. Rice, cannot come to the realization that the greatest pictures of phenomena can be found in Schrenck-Notzing's, "Phenomena of Materialization"; Geley's "Clairvoyance and Materialization"; Crookes' "Researches into the Phenomena of Spiritualism" and a hundred other books which carry authentic pictures vouched for by men whose integrity is on a par with any man who works for RKO.

It Happened To Me

Of all the great and near great Spiritualists and philosophers, at no time, had I ever been personally involved in a satisfactory communication from Stainton Moses.

It happened several weeks ago while I was making up the August 10th edition. A materialization seance was under way in the *Psychic Observer* building. I was unable to attend because of the pressure of making the issue ready for the printers. When the seance was over, I was told that Stainton Moses had

materialized through the mediumship of Bertie Lilly Candler.

All the fifteen people present confirmed this fact. Moses' conversation was directed to one of his students, Vern Sievers, 3148 Tenth Avenue, South, Minneapolis, Minnesota.

I questioned Mr. Sievers at length and found that he was a great admirer of Moses and had heard from him at different times through other mediums. He described the materialized spirit as having a beard, a beautiful robe and a radiant jewel which appeared like a crown. This

PASSED AWAY



THE REV. EDWARD LESTER THORNE passed away at 9 P. M. Friday, July 29th. He was Minister for the UNITED SPIRITUALISTS' CHURCH.

is the first time Mr. Sievers ever had direct communication from Moses and he is satisfied that he, indeed, has made the contact.

The story behind the story, however, is that on numerous occasions throughout the years, I have found that while working on different articles either written by or pointing to the works done by great Spiritualists many have manifested directly after or while the journal in which the story appeared was being made up.

This case to me was the most remarkable. No one in the seance room knew what was to go in the paper and within the hour, the exact time I was working on the article and selecting the cut, that very hour, he was manifesting in the next room in this same building.

Furthermore, before the people entered the seance room, I had no

thought of including the data concerning Moses but to fit in and fill out a page, I included a review of his book *Spirit Teachings* and looked up an old cut I had of his to go with the review.

The next night, saying nothing to anyone, I tried to arrange a test. I took a book written by Glenn Hamilton, laid it before me in the office, repeated his name aloud and thought possibly he would manifest in the seance I knew I was about to attend within the hour. And what happened? Nothing.

And we will never know why phenomena is so elusive. I mention this because someone might ask me to test out the "theory." This has been done and I am stuck with it. However there is no doubt in my mind but that similar occurrences will dot the remainder of my editorial life.

What's In A Promise

The Houdinis, the Mackenbergs, the Thurstons and the Dunningers have their innings. In the past, all have wailed at the top of their voice: "We are experts. We want to save you from grief. We want to inform you that although we know that Spiritualism is a religion and we do not condemn it, yet we can duplicate what all the mediums do. Show me an honest medium; mediums mulch millions of dollars from their dupes, I am a psychic detective, etc. etc."

Houdini passed away and all the information relative to the fact that his code message actually was received, has been published in the Spiritualist press and can be found in the booklet, "Houdini Unmasked" by Lydia Emery.

Mrs. Houdini passed away in an oxygen tent set up in a train bound for New York City. She passed away a broken woman before the train was twenty miles out of Los Angeles.

Poor Mrs. Houdini spent ten years of her life trying to prove to the public that her husband had not and could not return. Each year, Halloween night, for ten long years, she would assemble about her a flock of newspaper reporters at the top of some well-known hotel either in Los Angeles or New York City.

The group of "psychic researchers" would pray and chant, even have these prayers and chants recorded. They would ask for demonstrations of psychic phenomena in the bright light. They would call for Mr. Houdini to speak to them. But in their idiotic frenzy, they always neglected to have a medium present.

The Mackenbergs continue their quest for magazines who will publish

their threadbare stories — all ancient history or the same banter wrapped up in different phraseology accompanied by "canned" pictures. They go on and on as long as they find magazines silly enough to print their material or biased enough to take the matter seriously. Such gibberish will still greet the public.

This type of journalism generally hangs on the coat-tail of some famous character, either Houdini, or

Doyle or Lodge or someone whom they claim had great friendship for them.

Thurston's career of exposing was cracked wide open when he made a statement publicly that he believed in psychic phenomena. He did not state that he was convinced of the truths of Spiritualism, but everyone "in the know" has the facts. He sat with many prominent mediums several years before he passed away.

Miss Rose Mackenberg



"Show me an honest medium"

The Will to disbelieve is greater than the Will to believe

When visiting a medium, she (above) poses as a married woman and, in her role as "sob sister," infers she wants to contact her "dead" husband. This story, under her own by-line, has appeared in various magazines intermittently for the past ten years. She claims association with the late Houdini.

Of course, she wants to believe—so she has told—but her approach is rather crude, especially since she claims to be a great authority on the subject. Then, again, possibly she ought to join some psychic research society and start at the beginning. She might then find for herself, a *skeptic's paradise*.

The Dunningers have graduated. Crudeness has been polished and respectability is vouchsafed by the fact that "magical art" is now being presented on television.

Several years ago, in the Jamestown high school auditorium, Joseph gave a demonstration which even his greatest adherents could not classify as "top notch." Up to this time, in his public appearances on the radio and platform, he would bring in his attacks on Spiritualism as part of his publicity.

Joseph promised me during his Jamestown visit that he was through with this approach and his actions since that time, show that he meant what he said.

Evidently, old Joe has reached the point where he does not need to build himself up at the expense of the Spiritualists, but can carry on as a magician and make it appear that he is, indeed, a master of mental telepathy, which in his weaker moments, he denies. And with tongue in cheek will say, "I always tell them that I am a magician, don't I?"

A magician's job is to fool people and yet there are some who think that he is indeed, a great mind reader.

Priest Credits

Things are still lively in Lively Grove, Illinois. All because little eleven year old Jerome Greten is a medium. The latest admission from the Roman Catholic priest is that the phenomena "might be the work of his guardian angel."

To the Spiritualist, a guardian angel is nothing more or less than a spirit guide or collaborator. The priest also said, "I cannot say it (phenomena) was a miracle. Only that it was very unusual."

To a Spiritualist, there are no miracles. Everything happens in accordance with natural law. Manifestations of spirit through mediumship is a natural law. These things happened 2,000 years ago so why shouldn't they happen today. The priest goes on to describe Jerome as a "normal boy."

That is quite an admission coming from such a source. Spiritualists will be glad to know that a priest considers mediumship normal. The priest is Father Dahmus, 70, and he declines to say whether he has as yet received any comment from Bishop Albert Zuroweste of Bellville, Illinois. It so happens that the priest has already submitted a written report on his investigation, but to date, the newspapers

have published no statement from the honorable bishop.

The remarkable thing about the whole affair is that the quotations from the priest cited by the newspapers cease to make any mention of a *familiar spirit, an evil force, or even hallucination.*

Has It Happened To You?

For many years, Spiritualist journals have published accounts and stories labeled *psychic experiences*. The pattern is usually the same. At first, the individual recites certain phenomena occurring in his own home. Sometimes at an early age, and then repeated over a period of years. This is mostly in the form of visions, rappings, various degrees of telekinesis and sometimes actual clairaudience.

These first experiences are merely like raps on a door. Someone asking admittance. The door can be either part of the home or it can be the door of the soul. The culmination of all of these experiences follows in this pattern. They finally go to a seance and witness phenomena through a good medium. It is then, that they hear and have proven to them what has been going on through all these years. It could be guide or teacher, mother or father, sister or brother. But in all instances, it is a spirit.

A case in point was recited to us recently by Harry Brittenburg, 301 Pruscilla Street, Allentown, Pennsylvania. Mr. Brittenburg tells how, after many years, he finally came to the point where he was able to pray. Feeling that this approach would bring to him that which he most desired, he prayed.

And as a result of this allegiance, he found that it was his father who was responsible for all of the early phenomena and it was also his father who manifested to him at Camp Silver Belle recently. The medium was Rev. H. Gordon Burroughs.

Brittenburg's article closes by saying: "He (father) reminded me how difficult it was to find me and once found, how hard it was to find a way to make me understand. Now I feel very happy and I will carry on in the Spiritualist work for the remainder of my earthly life."

"Spiritualism On Trial"

A dramatized one act play will be given under the auspices of the Liberal Psychic Science Church, Saturday, September 24th, 7:30 p. m., Midland Hotel, 172 W. Adams Street, Chicago.

Depicting a true story that transpired in the city of New York—

August 25, 1949

The victim being a medium who was arrested under the Fortune-Telling Act, and how she was able to defend herself and her religion (Spiritualism) to the satisfaction of the court, which vindicated her of all charges. "It's Real." "Authentic." "Dynamic," says the advertising folder.

Never before has a case of this kind ever been attempted and presented to the public. Don't miss this opportunity to hear and see the actual facts. It will be followed with messages by Rev. Anthony Camardo.

Inspirational Writing

For the past several months, a Canadian woman, Blanche A. Draper, has been receiving international publicity about her automatic writing. This Vancouver Spiritualist has a complete manuscript, "The Radiant Flame" which she claimed was dictated to her by Marie Correlli, English novelist, who passed away in 1924.

In a letter to the editor of *Psychic Observer*, Mrs. Draper, says: "You can, I am sure, well understand that no human being could write a full length novel in so short a time because of the cogitation necessary as to the plot and theme."

"Judith", her second novel, is complete as to dictation but is not fully typed.

Mrs. Draper is associated with the Church of Radiant Flame, 1843 Robson Street, Vancouver, B. C. Canada. She was interviewed by Clare Gellatty representing a local newspaper. Her account reads: "... pencil in hand, the middle-aged medium seated herself in her Robson Street apartment and began writing. The script is not quite like her own and the medium is sure that some of the Corelli signatures are identical to those of the novelist.

"The Radiant Flame" recounts the psychic adventure of a hero, Raymond, who jaunts from Vancouver to Egypt. Mrs. Draper claims

she never has been in Egypt, but that she takes 'astral flights.' "

"The book is written in romantic style which characterizes such Corelli novels as the *Vendetta*, *Sorrows of Satan*, *The Mighty Atom*, and *Romance of Two Worlds*.

Mrs. Draper claims contact with Doyle, Ernie Pyle, Queen Victoria and others. And according to the medium, "all have known me in other lives."

Everyone knows that an ordinary newspaper reporter does not understand one iota about the technique of any phase of mediumship let alone automatic writing. Reporters are sent out to get a story and, in all honesty, they quote and misquote what is told them and then wind up by garbling the phrases of psychic terminology relayed to them.

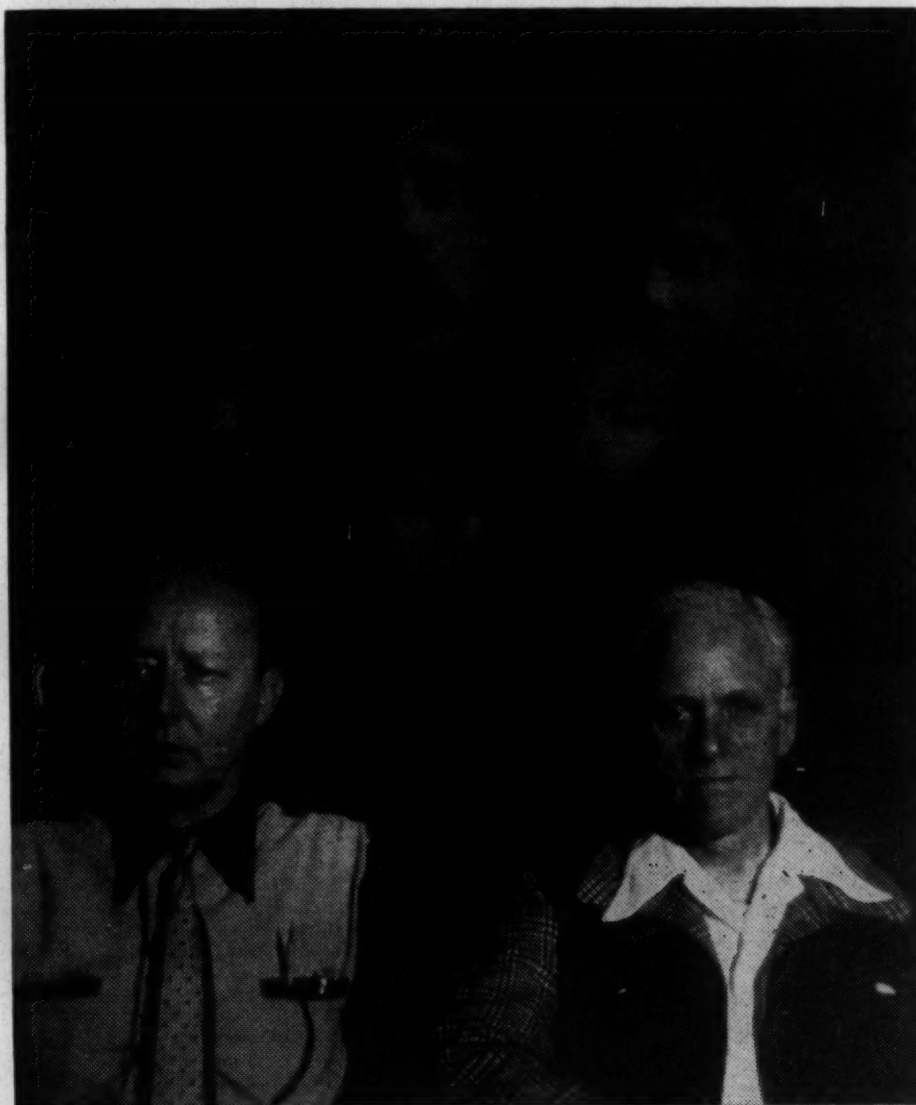
Furthermore, the average newspaper reporter does not know the difference between a *dream*, an *astral flight*, and *clairvoyance*. Nor do they have the slightest idea as to the significance of spirit communication. They even get it mixed up with reincarnation. Many even think that the *technique* is the same. But the important thing is that the newspapers are interested in the subject at all.

32,000 Theosophists

At the 73rd annual convention of the Theosophical Society, Adyar, India, C. Jinarajadasa revealed the fact that their membership now stood at 32,000. Among the national societies, he said, India leads with 7,000 members.

Among students of the so-called higher teachings, Theosophists seem to be more interested in the teachings of Spiritualism than any other group. Their books sell on a par with Spiritualist literature and with the exception of the "Judge" group, many express a deep interest in our subject.

When I interviewed Mr. Jinarajadasa at a downtown Buffalo hotel, several years ago, he was most courteous and said that he had read our journal with interest. However, when asked some pertinent questions relative to trance and astral flight, he was reluctant to delve into the "Spiritualist hypothesis," being more interested in what he called "soul growth and soul perfection."



Geoffrey O'Hara (lower right) wrote the music for Gordon Johnston's song *There Is No Death*. While at Chesterfield Spiritualist Camp, Chesterfield, Indiana, the editor of *Psychic Observer* had a joint sitting with Mr. O'Hara and received the above spirit photograph through the mediumship of the Rev. Robert Chaney, psychic photographer. Two *extras* were recognized.

Mr. O'Hara, a New Yorker, is a sincere investigator in the field of psychic phenomena and, during his brief stay at Chesterfield, he expressed deep gratitude for evidence received through various mediums.

R. L. Pressing

A STREET CAR NAMED DESIRE

By
DORTCH CAMPBELL

The force that carries you along, The Invisibles call impetus, asserts Stewart Edward White in that teeming work of his, called *The Betty Book*, produced through the psychical powers of his wife Betty. The author declares. "Impetus you originate within yourself. It is based on desire. You get nowhere at all unless you desire."

You can not move a finger, swallow, look, shift position, speak, understand, perform any activity, physical, mental or spiritual, unless you send out from yourself desire.

The origin of all things, the solution of all problems, the removal of handicaps, is that impetus, that force, that is based on desire.

"That is the thing" concludes Stewart Edward White "that is born within the human being, mysteriously, out of nothing."

Every man and woman, White explains, has his or her own individual spiritual impetus which is linked with the individual's sincere and genuine aspirations. Desire is wholly separated from either mind or brain, which only can form wishes. The wish of the mortal is not desire. Desire is the driving power of the man. Desire is not will, which originates in the conscious mind.

Change the Formula

The life of the multitude is composed of unspent impetus resulting from the desires of the past life. "You get yourself a certain individual power formula: it produces a certain result," The Invisibles informed Stewart Edward White. "That is impetus. Unless something happens to stop that impetus or deflect it, it will carry you along its appointed route until its force is spent."

Only a small portion of impetus remains in the life of so many individuals who have faced hardships, immersed

themselves in difficulties and and troubles. Nearly all are slaves of the past unless they can arouse out of themselves new and strong desires to create anew.

"But," went on The Invisibles, "you can change the formula you have made for yourself Therein lies man's control over his destiny."

Consider the case of John Galloway, to whom I ministered in prayer. When I contacted him he had sunk to the very lowest human level. His family had given up all hope for him. He had drunk of the very dregs of life. He suffered in mind, body and soul; he was a failure, never keeping a job; he was not mentally and physically able apparently to hold a job. He had started in life bravely, gaining an education, when, suddenly, surprisingly, something happened to the *psyche*, and he began to drift down, down.

Desire Came To Him

But I, with great spiritual zeal, beheld the awakening almost instantaneously of a soul that was fluttering down. John Galloway beat back only because desire to *live* as earth-life is meant to be lived was aroused and that desire went out into action, spreading itself.

Just what the formula that turned his soul around in the right direction, I do not know, but beyond doubt all the happy denouncements that followed from his desire to turn his soul around. From the very day of my ministry in his behalf, desire came to him. He began to look diligently for a job, that almost ragged beggar. He went into action like a whirlwind. He got that job—that job gave him opportunity to *do what he had wanted all his life to do*.

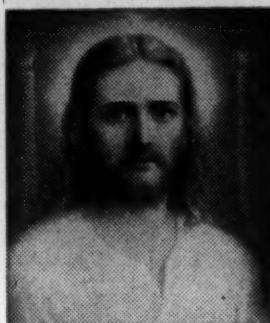
That was the beginning of the true desire of his heart (Continued Page 24, Col. 2)

History of THE CHRIST PICTURES

"The Light of Light"

—By—

"The Christ Child"



Laura
MITCHELL

—
One of
AMERICA'S
most
Celebrated
Miniaturists



A FOREWORD: In presenting these Christ pictures to the world, Miss Mitchell has joined the innumerable throng that for these nineteen centuries has been striving to convey through every channel of expression, something of the meaning of Christ. To my mind her's are the outstanding pictures of our generation. Miss Mitchell is well equipped for this work; she is one of America's most celebrated miniaturists, being President of The California Society of Miniature Painters, and has received some of the most coveted honors of her calling, including exhibiting with the Royal Society of Miniature Painters, London, England, by special invitation, and being represented in a permanent exhibition at the Corcoran Art Gallery, Washington, D. C.

REV. M. G. TENNYSON.

HISTORY OF THE CHRIST PICTURES

This brief history of "The Christ Child" and "The Light of Light" has been written in answer to many questions received by Miss Mitchell regarding them.

In seeking a motive for the two Christ pictures I find it in my childhood, for through the influence of a beautifully illustrated book of Bible stories for children my early ambition to become an artist developed into the secret hope that "some day" I might paint a picture of Christ.

It seemed to my young mind an audacious idea, so I never voiced it, but that desire was like the planting of a seed, which germinated in the dark, (as seeds usually do), until early in 1921 I came face to face with my childhood dream in a curious and interesting way.

I was reading an account of a bank robbery which had been accomplished with poor tools in unskilled hands, when the thought came to me that if those who desire to do good would only use the abilities and energies they already possess for building up as the evil does use theirs for tearing down, some beautiful dreams might come to fruition. Theodore Roosevelt said: "Do what you can, where you are, with what you have."

With these thoughts in mind many influences in my life seemed to come to a focus, but even then I did not decide to paint a picture of Christ; I thought only of preparing the ground for it, by experimenting with "expression," using the observation of years combined with imagination for the purpose.

I decided upon the face of a child, and, after working on the ivory for a few days, the thrilling thought came to me that with the Christ Child as an imaginary model I could surely create a more spiritual expression. So, with this idea in mind, I introduced the halo and simplified the gown.

I tried to entertain only beautiful thought to be worthy of depicting that pure countenance, and one day, I saw that the eyes I was painting held in them a vision of the future, and this expression called for the cross in the background.

It took eleven days to complete painting "The Christ Child," which represents Him at perhaps six or eight years of age, but I worked three months on "The Light of Light" before I obtained the expression for which I was striving.

In this second picture, which was composed as a companion to "The Christ Child," and in which one can see the Child grown to Manhood, I attempted to have the eyes not only look AT one but INTO one, with a giving rather than an asking expression.

While working on this miniature I had a strange experience.—After having painted the eyes as I had planned, I found that they so fascinated me that it was impossible to continue working on other parts of the picture, so I was compelled to turn them to look over my shoulder, and not until the picture was otherwise completed did I paint them in their original position.

The candles symbolize the Divine and Human sides of Christ, and the cross,—always in the background of His life—may be seen through the halo. The candle lights turn inward, symbolizing His power to draw all lesser lights to Him.

—Laura M. D. Mitchell.

Reproductions of the two paintings: "THE CHRIST CHILD" and "THE LIGHT OF LIGHT" may be obtained from Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y., at the following prices:

Size	PHOTOGRAPHS	Price Each
4x5 inch	\$1.00
8x10 inch enlargement	\$3.50
11x15 inch enlargement	\$5.00

CONTROLS — Do They Control?

SUNDRIES

For nearly fifteen years I have sought for the ultimate meaning of mediumship and that quest has landed me in many a strange psychic adventure. But all through the years there have been the controls.

What are they? How do they function?

I believe the better type of control is an elder brother of the human race, graduating often through early lives and experiences, through races near to nature and to the Great Spirit than is our urban civilization of today, in order to take charge of the human medium during states of suspended consciousness.

But this seance-room control is only a tiny fragment of mightier issues. Let me explain.

Myers and Gurney

During these 15 years of search, I have been privileged to receive a long series of sittings with three of the greatest sensitives living in England.

All three are women and all three are household names in modern Spiritualism. Living in the little Quaker village of Jordans, in Buckinghamshire, England, was Gladys Osborne Leonard.

This grey-haired little lady has been known to prominent scientists and investigators for over forty years. Men such as Myers and Gurney have conducted experiments through her mediumship; but perhaps her name became best known to thousands on both sides of the Atlantic when Sir Oliver Lodge, the great physicist published the story of his son's life and death in "Raymond."

Feda the Interpreter

Mainly through a long series of sittings with Mrs. Leonard, was the evidence established which convinced the author that his soldier-son had survived death in the first World War.

My own sittings with Mrs. Leonard took place during the summer of 1940. Her control Feda, is a young Indian girl of any age between 14 and 18.

By

Edmund Bentley, M. A.

Feda speaks with a slight accent and has the arrested, rather naive outlook of a young adolescent.

Mrs. Leonard goes into deep trance, and Feda acts as an interpreter between the invisible spokesman and the actual sitter.

Occasionally, sentences in direct voice are heard, but on the whole, it is through Feda and her personality that messages and their interpretation are relayed, together with any description of any emotional reaction that happens.

But I was soon made aware that Feda had far more influ-

of the daily life of the medium.

Often in the quiet hours of the night, sometimes between half-sleep and half-awakening, Mrs. Leonard is able to hold converse with her control, and Feda learns much of the practical experiences of early life in this way.

Home Circle Experience

Again, in asides to the numbers visiting sitters, Feda, in the course of giving them information, is able to pick up information herself and thus, gain an increasing knowledge of the earth world in which she is associating through her medium.

It is not my purpose in this article to give details of the overwhelming evidence I received from friends and communicants during this series.

No less than eight years later I was lucky enough to join the Home Circle at Wembley, Middlesex, England, of Mrs. Lillian Bailey, a short account of whose life and activities has recently appeared in the *Psychic Observer*.

Poppet Collaborates

Here, again, I was quickly introduced to a young Indian control of somewhat tenderer years. This little child Control of Mrs. Bailey's claimed to have died unhappily, at a very young age.

Poppet is a very light control; able to appear and take charge of the medium's personality without any effort at all.

Again Poppet acts as a guide, interpreter and friend to the whole family. She is in and out of the household a score of times a day.

She has made friends with



Gladys Osborne Leonard
Sir Oliver Lodge's Medium

ence in the life of Gladys Osborne Leonard than this control of proceedings during the sittings.

In her life story, "Brief Darkness," Gladys Leonard describes how Feda is a great deal with her in her daily life, accompanies her on shopping expeditions in the village, exhibits the curiosities of a very young person over sights and particular objects in the countryside and in the shops.

She regards Mrs. Leonard as her earth mother. There is, therefore, a close bond of love and affection between them. She is, in fact, an integral part

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THE PLANETS "TIME" THE CRISES IN YOUR LIFE

... but they also indicate the best way to handle them. If you are approaching a crisis, contemplating a change or have any problem, let me erect Scientific Astrological charts to learn the best course to pursue. Fee is \$5.00 to be enclosed with your name, address, birthdate, month, year, where born, time if known, and write your question. (P-267)

MRS. L. DEMPSEY, M.A.F.A.

P. O. Box No. 142

Jamaica, L. I., N. Y.

CONTROLS—Do They Control?

Mrs. Bailey's daughter, and in fact, the two children were brought up together.

Her functions are to keep the aura fluid and uncontaminated from an overdose of worldly influences, and to act as interpreter and witness to a long series of people who are brought on the other side of life to Mrs. Bailey's house, in order that they may be introduced and give evidence of their existence to relatives and friends on earth who seek them in that quarter.

Difficult To Conceive

The limitations of this type of control lie mainly in the fact of her restricted age when she enters the earthly zone of influence and the fact that there is always difficulty in putting into words and explaining the more complicated circumstances of life and the more subtle shades of meaning which require verbal interpretation.

It is impossible for the adult to convey a full meaning of life in the Beyond; how much more is it then for the child!

I have dealt so far with two child-controls of famous mediums who are nearest their earth mothers.

They are indeed honored and loved members of the home circle and they do their work with a sweet willingness and a joy of service which is a perpetual wonder to those who are unfamiliar with this type of partnership.

Johannes, the Sage

But this is but the beginning of a whole series of types of control which range from these small child-guides to the highest philosopher-sages, healers, teachers and directors of human activities beyond earth.

Again, it depends largely on the ethical standing and purity of the medium as to whether he or she is fitted for contact and working partnership with greater and greater beings in the Beyond.

It would take many an article to describe the personalities of those high inspirers that I have contacted over the

past decade and a half, in my search into the meaning of mediumship.

I should like to mention the presence of one, Johannes, a Greek philosopher-sage who for the last 35 years and more was the inspiring genius of Mrs. Hester Dowden, the famous Chelsea, London medium, who has recently passed into the Beyond.

Mrs. Dowden is famous as an automatic writer, not only throughout England, but to many thousands of people in the United States.

The personality of this woman has shown itself, however, in sharp contrast to those of Mrs. Leonard and Mrs. Bailey in her psychological reaction to her control.

Satisfying Evidence

Johannes has worked with Mrs. Dowden at set intervals of time. He is indeed her door-keeper, the introducer, the sorter-out and the one who keeps the purity of communications intact.

But during her earthly life, Mrs. Dowden insisted that there should be no intimate relationship with her control outside the hours of her professional appointments.

To her house in Chelsea have flocked every grade of London society, from representatives of royalty to the ordinary working man.

Each has received a message of hope, satisfying evidence of survival and, in many cases, mighty introductions have been achieved with famous men and women of the past who, through this form of mediumship, have recorded their historical doings and have created fresh commentaries on the work of past ages.

Not To Be Measured

But again, for the purposes of this article I must stress that underneath it all the professional hours.

With sublime tact Johannes honored the agreement with his medium and has never intruded into the private life of a powerful personality who wished to keep, as far as possible, her earthly life free from

influences from the World Unseen.

Did he succeed? Partially so, but less than she thought!

How far can we assess the measures of control of these personalities? There is a large school of thought, amongst which Professor Rhine of Duke University, North Carolina, author of "Extra-Sensory Perception" and other famous works, is a prominent spokesman, which favors the theory of the subconscious personality.

Limitations In Age

This school believes that both the child controls and other grades of inspirers are offshoots of the medium's higher mind dramatized into human form and action.

This is not, however, what I myself believe. I am convinced, with millions of others who have received direct and personal evidence of survival that the control is indeed an independent entity, performing the function and duty which it claims to perform, directing the messages across that most difficult gulf of adjustment, the chasm between our material world and other states of being.

Again, the problem arises as to the limitations in age and experience of the child control.

Development Is Slow

Both Feda and Poppet, in the earthly sense, should long since have grown up.

Both have worked with their earthly instruments for a longer span of years than normal human childhood could extend.

While there is a perceptible and slow development in the manifesting personalities of these guides, we still find them portraying all the characteristics of the adolescent.

I believe that the most satisfactory answer is that held by Spiritualists. It is that these controls return to a limited sphere of action, both in age and experience, *during the time when they are in association with their earthly sensitives.*

At the same time, they have
(Continued Page 15, Col. 2)

HUMBLE SERVICE



In Spiritualist circles the world over, the name PARISH is synonymous with SPIRIT HEALING. The pictures above were taken before William T. Parish ("Billy") passed away several years ago.

Upper picture: The Sanctuary, Christ Church Road, East Sheen, London, England, where service to those who need spiritual healing continues through the instrumentality of Mrs. W. T. Parish ("Peggy").

Center and lower picture: The Parishes in their garden. The editors of *Psychic Observer* were entertained here many times during the past ten years. Thousands from all parts of the country visited this kindly and spiritual man during his humble career. Many more are being helped by Peggy who valiantly carries on.

Psychic Observer

Materialization At Freeville

When spirits materialize and state facts unknown to any living person and these facts can be verified, then such phenomena can be considered incontrovertible proof of individual human survival.

William A. Smith, of Johnson City, N. Y. recounts some of his experiences in materialization seances both as a spectator and cabinet tender at Central New York Spiritualist Association, Freeville, N. Y.

I often wondered what I would do and how I would act in a materializing seance after hearing many people tell of their experiences.. Some were speechless with timidity and could not answer when spoken to by the spirit; others were simply petrified with fright.

There was one of the latter kind, a woman, at a seance last summer. When she was called up to the cabinet by Rose Marie, the cabinet control, she refused to move.

I had to use much persuasion, and finally went to the back of the room and escorted her up to the cabinet, teasing her about being afraid after being a lieutenant nurse in the war, during which she was stationed in England.

When she reached the cabinet she trembled so that I felt sorry for her.

But after a very dear friend materialized and talked with her, as she said, so naturally, she calmed down and enjoyed the seance for the rest of the evening.

"Come A-runnin"

This nurse told me after the seance, that she would not have missed it for anything, and thanked me for insisting that she come up to the cabinet.

At the first materializing seance I attended, I did not have the chance to have the edge worn off by seeing others receive greetings. But I was the first one called up to the cabinet by my son.

I had heard my son's voice many times, talking to me in

trumpet seances, so I was not very much surprised when I heard his voice behind the curtain saying, "Hello Dad. This is Clyde. Come a-running." I couldn't get up there fast enough.

He kept talking to me inside the cabinet, and I said to him: "Come out, don't stand back there talking." He replied: "Wait till I get my tie on."

"Never mind your tie," I replied, "No one will notice



William Smith

He swears this happened

whether you have a tie on or not."

His answer was: "You know that I never did like to go among folks without a tie on."

I think that this was to get me used to what was coming. When he came out he kept slapping me on the shoulder while talking to me, apparently to show me that was no wraith, but was as solid as I was for the time being.

The light was situated then so that one stood in one's own light to some extent. But it has since been changed so that it does not cast a shadow.

It is an indirect light from the center of the ceiling instead of a horizontal one from the corner of the room. It has a

shade of color that no other seance light in the United States has at the moment, and it gives the features a real, natural look.

But my son's personal characteristics were so naturally portrayed that there could be no question of a doubt as to his identity.

At another seance he asked me to shake hands with him, which he had done on several occasions before. But this time he gave me a jerk that nearly took me off my feet. He was often up to some unexpected prank.

You Can Walk With Them

I have a daughter in spirit. She lived only 11 hours but has grown to maturity in spirit. She would have been 39 years of age at the time of her first appearance in materialized form.

She came out of the cabinet, and told me who she was, and spoke a few words of greeting. Then she said: "Come on, Daddy. Let's go for a walk." She hooked her arm in mine, and we went across the seance room, and I wondered if she was going to stop before we stepped on people's feet in the rear of the room.

When she stopped, another step would have been on to the feet of others in the seance room. And she said: "This is my Daddy, and I'm very proud of him."

Another time, after her greeting, she said: "Wait Daddy. I'll go back and get my star."

How They Dress

When she came out again she had on a brooch in the shape of a perfect, solid, five-pointed star, about two inches across, of a light blue color, and it shone like phosphorous.

She again hooked her arm in mine and said: "Come on (Continued Page 14, Col. 1)

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MRS. PIPER AND THE S. P. R.

One of the pleasures of my life is "rummaging" among the second-hand book barrows on some of our Glasgow streets. The enthusiast who looks for a first edition worth £100 is doomed to disappointment, but occasionally he may make a discovery that compensates him for previous failures.

One damp Saturday afternoon, I picked up a little grey book. I

By

ALEX BAIRD

held it up to the barrow-owner who laid down for the moment, his racing paper.

All For A "Bob"

He peered at it, then read the title aloud, "Mrs. Piper and the Society for Psychical Research." He paused and said: "There's no telling what some men will read; it takes all kinds of people to make up this world."

"Or the next one," I replied. This rejoinder made him fleck over the pages, then in disgust he said: "It's yours for a 'bob' (20 cents).

After I had paid him, I remarked: "It is worth five 'bob' (1 dollar). You really ought to learn the value of your wares."

He shook his head and resumed his search for Monday's winners at the racetrack.

That evening was wild and stormy, rain beat hard against the window panes and the wind howled through the trees, but what did I care?

Lodge Too Cagey

My pipe, a roaring fire, a comfortable armchair and a book, and I was as happy as a king. Oh, no! On second thoughts, kings are not happy, perhaps I should have said as happy as an amateur gardener who has produced a new chrysanthemum.

I had a first look at my bobs-worth, "Mrs. Piper and the Society for Psychical Research," by M. Sage, translated from the French by Noralee Robertson, with a foreword by Sir Oliver Lodge.

I know not if the author used a *nom-de-plume*, but, if so, he could not have invented a better one —

M. Sage. I pictured him as an old philosopher, white-haired and bearded, an ancient of the ages.

If my theory is true, he took advantage of the unsophisticated reader and disarmed criticism in advance.

Lodge, who had evidently read the manuscript before publication, did not fall into the trap. He warned the reader that he wrote the preface with some misgivings as the book was more readable than profound.

Accurate Reporting

By the way, did any other man write so many prefaces as did big-hearted Sir Oliver?

Long before this, I had read in the Proceedings of the S.P.R. and the A.S.P.R. all that apparently



Leonora E. Piper
Hyslop's Medium

could be known of the work of Mrs. Piper, and I did not expect M. Sage to provide me with fresh information.

I really wanted to know what M. Sage thought of her and the conclusions he had arrived at. Perhaps I would see the noted French logic at work.

Turning the pages I was compelled to admit that Sage had gone to the trouble of learning his subject — would that many skeptics did likewise!

He had applied to the right source the Proceedings — for his knowledge, and he gave a fairly accurate account of Mrs. Piper's career; the first stages of her me-

diumship and the Lodge, Hodgson and Hyslop experiments, but throughout his book he reveals the wisdom of the serpent by blowing hot and cold.

He reviewed the George Pelham case honestly — quoting it in all its strength — yet he made no comment upon it.

He worked honestly into a white heat, wondering whether Phinuit — Mrs. Piper's control — was a spirit of a deceased French doctor or the second personality of the medium. A contradiction, as he seemed to accept Pelham at his face value — and Pelham was as good a spirit as any.

That would have been sufficient for any sensible investigator, but not so with M. Sage. If Pelham was genuine, Phinuit was of no consequence.

Conclusion Not Accepted

I am of the opinion that if only one human being is proved to have survived bodily death, that is quite sufficient. One person cannot survive death while others are obliterated.

Survival is a law of nature or it is nothing. If survival is true, there cannot be expectations, or it is no law.

M. Sage did not accept the conclusion of Professor J. H. Hyslop in his 650 page report that

"I have been talking with my father, my brother my uncles. Whatever super-normal powers we may be pleased to attribute to Mrs. Piper's secondary personalities it would be difficult to make me believe that these secondary personalities could have completely reconstructed the mental personality of my dead relatives."

I prefer to believe that I have been talking to my dead relatives in person. It is simpler."

The simple explanation may have been attested to Prof. Hyslop, but not to the logical Frenchman. Away he went, chasing after telepathy; yes, that was the answer, that was the key to the Piper mystery.

Was it? No! It could not be that for "there are other cases where telepathy does not explain,



Alex Baird

or only sufficiently," he pathetically admitted.

M. Sage, I think, somewhat resembles the Phinuit he so heartily condemned.

So, Sage went throughout his book, like a cat chasing its own tail, although I believe he thought he was sitting on the fence, maintaining a position of complete impartiality.

Honorable Amend

Now, if I had known nothing whatsoever of Survival and M. Sage's book was the first that I had read on the subject, I am sure that when I had finished it, I would have been halfway to a belief in Survival, and for that I would have M. Sage to think — by the evidence he quoted but rejected himself.

I wonder if he meant the reader to take it that way?

However, M. Sage made an honorable amend. He was genuinely shocked that mankind was indifferent to the problem of Survival and wished "that a thousandth part of the sum devoted to the art of killing were devoted to the solution of this problem, then before ten years were over, humanity could boast an unexampled victory. Perhaps sometime mankind will realize this fact."

Not Christians?

I turned the last page with a sigh. Poor M. Sage, where is he now? Has he fathomed the riddle that perplexed his soul?

As his book was published in 1903, 46 years ago, perhaps he

Psychic Observer

— WHO IS A CHRISTIAN ? —

What is a Christian? The commonly accepted definition is, One who has accepted Jesus the Christ as a personal savior.

Anyone who has accepted Buddha, Mohammed or Zoroaster or any other spiritual leader is, therefore, not a Christian.

The Christians use the word Christ as synonymous with the word Jesus. Each Christian church has its own creed and dogma, but they all think of themselves as Christians.

They send out missionaries to convert the "heathen," the non-Christians, to Christianity so that they, too, might thus sit at the right hand of God on "the day of resurrection" instead of being condemned to everlasting damnation because of their disbelief in the Christ.

The "Christ Spirit"

I want to debate the issue. I want to get the definitions untangled so we can walk uprightly without kicking the other fellows around in our struggle to get out of the maze of confused thinking.

Those who specialize in "sky piloting" to bring light and truth should know that Christ is not a person; never has been and never will be.

Throughout the Christmas holidays there is continual use of the term, the Christmas spirit. Shortened, it is the Christ spirit—the forgiving spirit; the loving spirit; the good will to all men spirit. Therefore it is spirit we are talking about—a principle of Divinity, not a person.

This Divine spirit is being expressed in so many ways in mass

has taken the last leap and he is now trying to convince some hard-headed skeptic that he still exists.

I wish him success in his post-mortem efforts, but if he is still on the earth I hereby render thanks for an interesting, enjoyable and provokable book.

"Mrs. Piper and the Society for Psychical Research," published by R. Brinley Johnson, 4 Adams Street, Adelphi, London W. C. is now out-of-print, and copies are scarce.

—in the Christmas way—it is impossible in a brief article to name but a few well known examples.

The order in which the spiritual teachers are named is not intended to place one above another in importance.

Jesus said that whoever did a good thing for a child has honored him by using the Christ principle—not a principle which he alone had discovered and taught; not a principle which the Christian churches have any copyright on.

Any so-called "sinner" who res-

at every disaster. The Christmas seal helps fight TB. The March of Dimes is for the care of polio cases.

The Rockefeller Foundation for medical research blesses all the world. Compulsory education is a Godsend to all children.

The free press and radio is democracy's greatest bulwark. These and many others are all using the Christ spirit in the way that Jesus intended to teach its function.

Every act of kindness, of forgiveness, of mercy is an individual

By ALSON SECOR

cues a wounded dog from death by indifference to traffic has the Christ principle. He is a Christian in so doing.

Who placed upon the statute books the laws to protect dumb animals and helpless children from abuse? Christians; not necessarily church members.

Who freed the slaves from being chattels; freed the workers from being enslaved by circumstances of mass production? Christians.

Compulsory Education

The Salvation Army sees the needy ones who are too poor to buy food and fuel; and they supply the need. The Kiwanis Clubs for years have made Christmas a reality for poor children.

The Shrine has built hospitals for the cure of crippled poor children.

The Red Cross meets the needs

use of the Divine Christ principle, and when used in mass it is the Christmas spirit in action.

Farmers are noted for their help to and care for the farm work of a sick or injured farmer, or the help of the widowed and her children.

Ticket To Heaven

The laborers who rebuild free a home of a fellow worker that was destroyed by fire are examples of the functioning of the Christ principle—first, last and always a spiritual part of every human being, regardless of church membership or the worshipping of a great spiritual leader.

Psalm singing and long and beautiful prayers are not necessarily expressions of the Christ spirit. Nor is the lack of such belief or public display able to scratch the individual's name off the roll of Christians.

It is not belief that is a ticket to heaven; it is service to mankind, and that service may be the digging of sewer ditches; building bridges; making hay, or any kind of useful work.

All such is Christian service expected of man by the God who created him.

So that takes in the Buddhists, Mohammedans and all the "isms" which really use the Christ spirit—whether they understand it or not.

False Teachings

All spirit is indestructible, and as the Christ spirit is chief among Divine principles, it is eternally safe from destruction.

Of course, this Christ spirit in every person may be so hidden under false teachings and creeds and dogmas that it is necessary to keep re-embodiment throughout thousands of incarnations before the Christ spirit can function as it should, enabling it to turn on the light.

No soul is ready for eternal life in the spirit world until it has been trained in the schools of life until all the earth lessons have been learned. Then reincarnation is unnecessary.

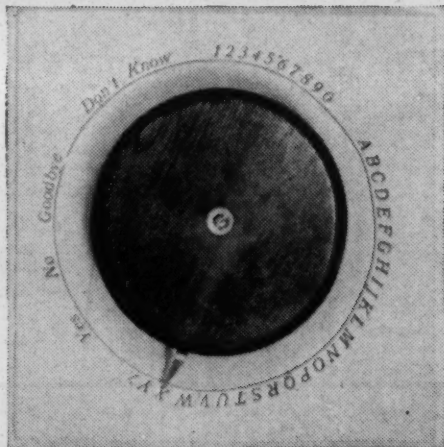
The Only Judge

How can anyone say that a Christian never existed before the coming of Jesus? He exemplified the use of this God-given quality—the Christ spirit, and the church turned his teachings into worshipping a personality.

Down through the eons of time there have been great teachers giving mortal man the eternal truth that he is indestructibly united with God through the Christ spirit. This makes man responsible for his own advancement. No other than each soul, the God-self, judge, or forgive sins.

It is time we quit judging man by his religion; by his public worship of some idol or ideal person. It is time to pay heed to the simple teachings of these great masters—never think of them as saviors, for not one of them can save another mortal except by leading him toward the light, the Christ of God.

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Daddy, I want every one to see my star." She led me around the room saying: "See my star; see my star," several times to make sure that every one saw her star.

She told me later that in the spirit world, people earn a star at a certain stage in their progression.

When we went back to the cabinet she said: "Watch, Daddy," and went down to the floor right at my feet until the star rested on the floor with her head above it. Then she came back up to full height.

She next spoke a few words, then said good night and melted down to the floor, and was gone.

That was the only time that I ever saw a form so nearly dematerialize and come back up to full form. Every experienced sitter there that night said the same thing.

Another night my daughter took my arm and walked across the room, and on going back to the cabinet I took special pains to take hold of her forearm, which was bare, to see what it felt like. It was warm and firm.

When we returned to the cabinet, she said "good night," and just wasn't there. She had disappeared as quickly as one could blow out a candle, or as if she had never been there.

Her disappearing like a puff of smoke was astonishing, even to me, when I had thought I had seen nearly everything.

Gauze-like Garments

My daughter has danced on several occasions, and a more graceful exhibition of motion I have not seen. She pirouetted so lightly that no vibration to the floor could be felt. Yet no one in the flesh could walk across the floor without everyone feeling the whole building shake.

Her garments were so gauze-like that one could see her through them, and they billowed around her as she waved her arms. The garments composed many yards of material.

Once, just before saying "good night," she said that she had a surprise for me. To see

what kind of an answer I would get, I asked her what it was, knowing that if she told me it would be no surprise.

She replied: "She will tell you herself when she comes out."

Ella's Odd Message

When my daughter went back into the cabinet, a form immediately came out. She said: "I'm Louise."

I asked: "Who?" and she repeated, "Louise."

I told her that I could not recall any Louise. She retorted: "Oh, you never knew me. I came over here the same time that Ella did, and we have been buddies ever since. Ella wanted me to come out and get



Iona Brandt

She was the medium

strength from you." (Ella is my daughter).

When I went back to my seat, I found that she had taken my strength to a noticeable degree. She had her hand on my arm all the time she was talking to me.

There is a sequel to that episode. Mrs. Brandt is a trumpet medium as well as a materializing medium.

She was having a trumpet seance some days after the one just mentioned.

There is a registered nurse on the grounds at all times, and she was at the seance when Louise came out.

Saturday noon, as we were leaving the dining hall, the nurse asked me if I was going to the trumpet seance that night.

I told her I was not, as I had been to two already.

After supper I did not seem to get any peace. When the time for the seance came, I started with my trumpet under my arm, as I was sitting for trumpet mediumship.

I met the nurse, who remarked that she thought that I wasn't going.

I told her that I thought so, too, but I "just had to go" and stated: "Louise is coming in and will ask me to adopt her."

Earth-life Experience

As preposterous as it sounds, that is exactly what did happen. After greeting me, Louise said: "I have no one earth, and no one over here. I would like to adopt you as my daddy. Can I?"

I told her that she could, but I did not understand at the time why such a spirit would attach herself to me.

Later she explained that she had not lived on earth, her mother having passed away before she was born, and that she was sent to me to experience earth life. She has been with me ever since, as my message bearer.

There was a little girl about two and a half years old who materialized several times, once when Mr. and Mrs. Pressing were there.

Shy of Strangers

The child was so timid at first that she would not talk to people when they went up to the cabinet. Her grandfather said that was one of her outstanding characteristics—to be shy of strangers.

She had no hesitancy in talking to me the first time she manifested, while I was tending cabinet.

I asked her if she still had her doll, and she replied that she had a kitten, a pony, and several toys. She seemed as pleased about her toys and my asking about them as any normal child would.

The reason that I asked her about her doll was that at a previous seance, when her grandfather, her father, and two uncles were there, she cried and said she wanted her dolly. Her father told her that he

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Psychic Observer

MATERIALIZATION

would buy her a new doll. But that did not suit her. She wanted *her* doll and no other.

Then her grandfather told her that he would fix her doll's head. It was broken. She was satisfied with that and said, "All right. I have to go now. Good night."

Flowers Apported

I have known spirits to cry on contacting their former earth conditions, bringing back memories that were painful to them.

Again, I have seen spirits attempt to console those who cried when they were called to the cabinet.

In fact, the materialized forms act as if they were still in the flesh, as far as personal characteristics are concerned. They do things so naturally that sometimes it is hard to realize that in a very few minutes, at most, they will disappear into the unseen.

I have seen flowers apported into the seance room; in one instance two pansy blossoms, still wet with dew.

On another occasion there was a talisman brought to a young man by his Eastern teacher. He placed it in the young man's hand.

About A Necktie

The talisman was in the shape of a door key, surrounded by many symbols, all imprinted on a flat, light-colored background, and encased in a transparent substance resembling clear plastic, to protect it.

It was jet black and very clear in design. The teacher told him that when he was able to know the meaning of those symbols, he would be worthy of them.

I saw a necktie materialized by a spirit, the tie having been de-materialized three weeks before, and taken away. This happened with a man and his wife. Each had been married before, and both their mates had passed on.

The wife's first husband had taken the tie, and at this time the husband's first wife said

that if everyone would concentrate she would materialize it.

She held her hands out, palms up, and told us to watch, while she worked her fingers for a minute or so. And there was the tie!

Mary Baker Eddy

I stood beside the form and could have touched her hands at any time. I saw her hands very plainly all the time.

I saw small dogs materialized on two occasions.

The first time a man and his wife were in front of the cabinet, and their son, who was in spirit, was talking to them when he said that he had their little dog with him.

He spoke the dog's name, and said that he would materialize the dog for them. When the pet came out he whined in answer, when the boy's father spoke his name.

Another one to materialize several times was Mary Baker Eddy. Once she stated that at one time she was a Spiritualist medium, and gave readings in Boston for 25 cents a head.

Madame Blavatsky once told the president of a Spiritualist church who had been reading her book and lecturing on it, that Spiritualism was all that counted.

On several occasions spirit doctors have given their mediums treatment while in front of the cabinet, and they were not light-fingered about it either.

Continued from page 10, col. 3

a greatly advanced and expanded personality with which they can regain contact when they leave the near-earth planes and when they resume their rightful sphere of activity in those worlds beyond the earth, to which they have graduated.

In answer to "Controls—do They Control?" I believe that the extent of this permitted interference depends upon the will and the desire, both conscious and subconscious, of the medium.

Perhaps the best types of re-

One spirit doctor asked his medium if he had paper and pencil, so that he would give him his autograph. The medium had a book which he offered. The doctor said that he had just strength enough for that, and he held the book and wrote in it.

At one seance an old lady wanted an umbrella so that she could show how easily she could open it. The only one in the room was mine. I asked one of the sitters to bring it up and give it to the lady, who was some distance from the cabinet.

A Light Tread

She said: "Oh, that's a man's big bumbershoot, but that won't fool me. I'll show you that I can open it, and I'm not superstitious either."

She had no trouble in opening it.

One night a form came out and, I thought deliberately, and stepped on my foot as I sat just outside the cabinet. I would estimate her weight as between 30 and 40 pounds. The tread was not enough to hurt my foot but heavy enough to show solidity.

While the spirit woman stood there she was waving back and forth and her ectoplasmic robe brushed back and forth across my hand, and felt, as near as I can describe it, like warm dough.

It had a very peculiar feeling.

The main complaint of be-

CONTROLS

relationships are those which adopt the child controls as another member of the human family; which recognizes the more advanced helpers as intimate friends and the great seers and sages who occasionally sacrifice themselves to advise and influence mankind, as fathers and elder brethren of the human race, to be respected and revered, but to be assessed according to their teaching and according to the truth and virtue of their message.

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MATERIALIZATION

ginner is that the forms do not look natural, not realizing that the spirit generally is as new at the business as the sitter is, and that it takes a lot of practice in most cases for the spirit to build up to anything like the normal appearance on earth.

Let anyone not proficient in modelling clay try to duplicate their own features, and see what kind of a job they could do!

Spirit's First Appearance

At one seance an Indian girl, guide to one of the women present, stood in the opening of the cabinet, talking, when her medium asked her to come over to where she sat and put her hand on her arm.

The spirit said that she could not get so far away from the cabinet, as she had not materialized before.

I stepped up and asked her to come with me, saying I would help her. She had no trouble in going over to her medium, and doing as requested.

Another time there was a group of four. One of the women asked a relative to come over to her. It was the spirit's first appearance, and she was very self-conscious, saying that she did not believe that she could.

I told her to come with me and stood beside her.

She took one step at a time, saying as she did so, "I don't believe I can." She repeated this with every step she took until, by my coaching, she went all the way over to the woman, declaring at last, "There, I didn't think I could do it," as if she thought that she had done something wonderful. Which she really had, any way you might look at it.

Rose Marie, the guide of Mrs. Brandt, came out one night at the beginning of the seance, as she always did, to make her little speech of greeting.

This time she put her hand on mine and I think that it was the coldest thing that I had ever felt, I didn't think that anything could be so cold.

I said to her: "Rose Marie,

go back and warm your hands. What do you mean by putting your cold hands on anyone?"

She said: "Spirit hands are always cold."

I replied: "You know better than that." She said: "Yes, Bill, I do. When they come with love they are warm, but for just an acquaintance they are often cold."

Another time, when there was a small company, she came out several times during the seance, which I had not known her to do before, except to change the color of her robe from white to pink then to blue or from blue to pink.

This time she would put her hand on my ear or neck each time she came out. At first I thought it was to tease me, but I finally made up my mind that she had done it to get strength from me as she was not in the habit of fooling around when she had work to do, although she was an unmerciful tease when she was not busy.

The Medium Wondered

At one seance, my son had been talking to me, and when he went back my mother came out. When she had greeted me, she said that it was too warm for a tie, and she was going to take it off. She unsnapped my clasp quicker than I could without the teeth catching and threading the tie.

When she had taken it off, my son, who I felt poking me in the back, seized the tie and took it into the cabinet, chuckling as he went, and saying that he was going to tie it around Mrs. Brandt's neck in "four-in-hand" style.

While he was talking inside the cabinet, my mother was talking with me, saying that my shirt collar was too tight, and she was going to unbutton it. She did so.

When everyone saw Mrs. Brandt with the tie around her neck in a "four-in-hand" as she came out of the cabinet, they roared with laughter. She had a look on her face that made things more amusing, wondering what it was all about.

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Communications from the Beyond vary in detail according
to methods of approach but fundamentally they are the same.

A Family Circle

By MAJOR J. WEBSTER

From all quarters of the globe come accounts of communication with the Beyond. They vary in detail, according to the methods of approach, but fundamentally they are the same; contact is established between this life and the one all humanity is destined to enter.

The object of this article is to give American people a glimpse of the method of approach adopted by a small English family of three: mother, father and daughter—Margaret, Joseph and Dorothy.

First, in order to dispel any idea of crankiness or weak-mindedness on the part of this trio, it is necessary to sketch a biographical miniature of each member of it.

Margaret was estranged from a Roman Catholic family in the South of Ireland at the age of 18, because she decided to link her life with that of Joseph, a soldier in the ranks of the British Army and, through no fault of his own, a Protestant.

Inner Magic Circle

Although brought up under the strict surveillance of Roman Catholicism, both in her home and at a convent school, Margaret's attitude to religion was free from the bias usually met with in the part of Ireland where she lived.

In due course she married Joseph, to whom she presented three children, two boys and a girl. The two boys passed to the Beyond, one at the age of two and a half and the other at twenty-four.

It was the latter, Leslie, who was able to bridge the gulf between this life and the one he had gone to.

Joseph's army career followed the usual course until he

found himself stationed in London. This gave him an opportunity for indulging in his leaning toward conjuring.

He acquired some skill in sleight of hand, which resulted in his becoming a semi-professional society entertainer.

Following a performance given on the stage of the Magic Circle in London, at which Neville Maskelyne, David Devant and other experts in the art were present, Joseph was honored with the degree of Member of the Inner Magic Circle.

Military Background

He was later elected to the committee for investigating Spiritualism with a view to exposing the alleged trickery connected therewith.

This has considerable bearing on events later on in Joseph's life, when he himself became a Spiritualist.

In August, 1914, Field-Marshal Sir John French, Commander-in-Chief of the British Army, selected Joseph, then a staff sergeant — as his confidential clerk and shorthand writer.

This brought him into the closest touch with the conduct of the campaign against the invading German Army.

The French government presented him with the Medaille Militaire for gallantry during the retreat from Mons, and by the British government, he was awarded the Military Cross, the Medal for Meritorious Service and made a Member of the Order of the British Empire.

In 1917, Joseph was promoted to commissioned rank and, shortly after the signing of the Armistice in 1918, he was appointed Staff Captain at the War Office in London. He continued on the Staff of the War Office until he retired in 1935 with the rank of major.

Meanwhile, in 1932, his son Leslie, who was serving in the Royal Air Force, contracted T.B. and passed to the life beyond.

Before Joseph retired from the Army he discovered that his wife, Margaret, was mediumistic; and this resulted ultimately in contact being established with Leslie.

The third member of the trio, Dorothy, left school at the age of 16, and took up training for the nursing profession. She is now a ward sister in a London hospital; she is competent, matter-of-fact and possesses her fair share of common sense. Her religious upbringing was but casual, and not until she received conviction of the survival after physical death of her brother did she seriously consider religion at all.

Such is the background of this little English family which embarked on a serious investigation into Spiritualism.

An Adamant Woman

One night, when Joseph was asleep, Margaret saw her "dead" son in the bedroom. Imagination, due to an overwrought state of mind, was Joseph's explanation.

But Margaret was adamant in her conviction that what she had seen was an actual vision of Leslie as he was in the flesh.

A few weeks later, she saw him again. This time Joseph was awake, and she was perplexed to find that he could not see what she saw.

This started Joseph off, after much thought, on a quest of psychic literature. As usual in such cases, he came to the conclusion that there might be something in it. There was!

Following a family conference on the subject, the trio decided to sit twice a week for the development of Margaret's

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A FAMILY CIRCLE

psychic faculty, which she obviously possessed in no small measure.

If, thought Joseph, Sir Oliver Lodge, whose book, "Raymond," he had read, could contact his son in the Beyond through the simple instrumentality of a small wooden table, so could he.

After one or two fruitless attempts, the table began to vibrate. The movement ceased as soon as Margaret's hand was removed.

For Joseph and Dorothy the table remained inert, but the moment Margaret joined them it appeared to become alive, rocking violently.

The messages spelled out by the tilts were short, their reception slow and tedious, but undoubtedly pointed to the establishment of contact with Leslie.

It was after adopting a quicker and easier method of signaling that communication with Leslie became more convincing.

This method consisted of using a board covered with smooth paper on which the letters of the alphabet were arranged in a circle.

Once Each Week

A small inverted medicine glass, on which each of the three sitters placed a finger, moved from letter to letter, thus spelling out the messages, which were recorded by the free hand of Joseph.

At this stage two friends joined the trio in a bi-weekly sitting with a view of developing Margaret's trance mediumship. The circle of five sat regularly in a small room set apart for the purpose. It was not long before Margaret was entranced, exhibiting signs of being controlled.

Meanwhile the trio continued sitting once a week with the glass and circle of letters, this channel of communication enabling Leslie to give useful instructions about the conduct of the developing circle.

He described the entities who would control the medium; and, in addition to messages from Leslie, Joseph's elder brother, Jack, who was a schoolmaster before he passed from

this life, gave some very interesting descriptions of life in the Beyond.

Occasionally, much to the surprise and chagrin of the sitters, some silly messages were spelled out by strange communicators calling themselves "Ten Little Nigger boys," "The Duke of Plazatoro," and other nonsensical names.

On being questioned about these interlopers, the regular communicators explained that they were mischievous entities amusing themselves at the expense of the sitters, and warned the trio against continuing the sitting when such playboys came through.

He Mastered English

Leslie and Jack urged the trio to use the board for them only at regular stated times.

They also strongly advised the discontinuance of the use of the board as soon as Margaret's Guide, Silver Star, succeeded in speaking through his medium in trance. This occurred in due course, after about ten or twelve sittings of the developing circle.

Silver Star, a North American Indian, who had lived among French Canadians, at first spoke in very broken English, interspersed with occasional French words and phrases, a language of which Margaret was ignorant.

It was amazing how quickly he mastered the English language. After a time other entities took control of the medium, including Leslie himself, an Irish priest called Father Morrissey, and a Bengali girl whose name was Biha.

A Practical Appeal

Biha's role was to convey messages containing evidence of survival. This she has done in full measure ever since she first assumed control.

Soon after Silver Star first manifested the trio formed a friendship which will be everlasting. This friend is the famous medium, Mrs. Osborne Leonard, who was at that time living nearby.

Margaret owes much to Mrs. Leonard's valuable help and advice. She sat in the circle sev-

eral times, and Margaret and Joseph sat with her.

After trance mediumship was well advanced, Silver Star requested Joseph to place an aluminum megaphone in the circle, continuing as usual with the trance phenomena, after which the room was to be completely darkened for the development of the direct voice.

A small bead was suspended inside the megaphone so that the sitters would know if and when there was any movement. The rattling of the bead was heard after about six or seven sittings.

Then the guide gave permission for luminous spots to be painted on the wide end of the megaphone, which was then seen to move about the room and above the sitters' heads.

This phenomenon made a strong appeal to the practical minds of Dorothy and Joseph.

Subconscious Ruled Out

Ever since the commencement of Margaret's psychic development there had been moments of doubt as to the validity of the trance control; the theories advanced by various writers on the question claimed the attention of father and daughter, who were unable to dismiss entirely the possibility of the activity of Margaret's subconscious mind being responsible for this alleged communion with the Beyond.

Then at times, when the evidence for survival was strongly indicative of the communications being what they claimed to be, the subconscious-mind argument weakened almost to the extent of absurdity. Still there was always a lurking skepticism, until this latest phenomenon left little, if any room for doubt.

Here was something contrary to a known laws of nature, and the question of fraud was completely eliminated. There was not a glimmer of light in the room; so, except for the luminous spots on the megaphone, nothing in the room was visible to the five sitters.

Physical Manifestations

Yet the megaphone rose into the air without physical contact of any kind, performed

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Psychic Observer

Book Reviews

The Soul of The Universe by Gustaf Stromberg; David McKay & Co., Philadelphia; Psychic Observer, Inc., \$3.50.

The critical acclaim with which the First Edition of this book was received has made inevitable the Second Edition with its additional material. There is further confirmation of Dr. Stromberg's conclusions.

The First Edition resulted from the two outstanding new principles developed by the physicists. First is the Quantum Theory, which explains the strange fact that both matter and light appear sometimes as particles and sometimes as waves. The second is the Theory of Relativity, leading to the conception of the material universe as a uniform and interrelated whole, as a special aspect of a rational Cosmos. Dr. Stromberg applied these two principles to biology.

The book is written in simple language, a great number of scientific facts are described and all scientific terms are explained in the text. The reader can understand how an egg cell can develop into an animal and larva into a butterfly.

Not only is this new light on the

development of life on the earth, but also on the age-old problem of the relationship between mind and matter.

What now is known of the connection between the chemical and electrical processes in the nervous system, and the corresponding sensations and feeling, suggest that the individual memory is probably indestructible and that the essence of all living elements is probably immortal. The inescapable conclusion is the existence of a World Soul or God.

The Rock of Truth by Arthur Findlay; Psychic Press, London; Psychic Observer, Inc., \$2.75.

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The magic of Arthur Findlay's clarity and sincerity is such that,
(Continued Page 24)

Continued

From Page 18

FAMILY CIRCLE

rapid gyrations round about the heads of the sitters without touching them, and passed between the legs of the table without colliding with them.

Obviously some intelligence apart from the members of the circle was directing the movements.

Then the megaphone would gently touch each sitter in turn on some part of the face or body, tap one's finger nail or a ring.

This proved beyond all doubt that the sitters and everything in the darkened room was visible to the unseen operators.

Nine months after placing the megaphone in the circle the first voice was heard.

Joseph's one desire at this time was to invite his skeptical friends to witness the phenomena, but Silver Star promptly and decidedly vetoed this. "Not

until my medium is sufficiently developed must you allow a single visitor to join your circle," was the guide's instruction.

Six years from the commencement of Margaret's psychic development elapsed before Silver Star withdrew this embargo. Now the wisdom of this is fully appreciated.

Two or three visitors are invited at each sitting. Margaret sees clairvoyantly the entities from the Beyond, describes their appearances and sometimes hears clairaudiently their names. Then through the megaphone comes the spoken messages to the visitors themselves.

And that must end this brief account of how an English home became a meeting place for those we call "dead" and their loved ones here on this side of the veil.

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San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3343 Herbert St.; Carrie Kelly; Ben H. McHenry.

Bright Star Ch. of Master No. 157, 4608 Kansas St.; Sun. 7:15 P. M.; Myrtle Dyson.

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San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

(San Francisco—Continued)

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium, Pastor's home, 2940—19th Ave.

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San Jose, California

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

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Santa Barbara—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun. & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

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Vista—Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

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Pueblo—International Evangelical Spiritualist Ch.; City Y.M.C.A., 110 West Eighth St., Sun. 6:45 & 7:45 P. M.; Carolyn G. John, Pastor; Elmer B. John, President.

CONNECTICUT

New Haven—Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

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Niantic—The Connecticut Sp'list Camp Meeting Assn.; Pine Grove; 1949 season, July and August.

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Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

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Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 1012 9th St., N. W., 3rd Floor; Sun. 8 P. M. A. Hofferman Pastor; 1349 Maryland Ave., N. E. Assistants, C. Hickerson, J. Gray, V. King, M. Trash. (Open all summer.)

First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller, Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

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Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lilly Candler and Madge Hart.

Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9687.

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Ormond Beach—First Spiritualist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

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Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James B. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

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Chicago, Illinois

Englewood Psychic Science Ch. & White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

Faith Spiritualist Church, 2614 North Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Belmont Sp'list Ch., 1219 Belmont Ave.; Sun. & Thurs. 2:30 P. M. & 8 P. M.; Sec'y., Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 1625.

First Sp'list Episcopal Ch. of Chicago, 721 Belmont Ave., E. Blau, secretary.

National Society of Spiritual Science, Inc., Kimball Bldg., Room 1621; 25 East Jackson Blvd., Public service Sat., 7:15 P. M.; Healing, lecture, messages; everyone welcome; Rev. Maria Strazzantoeilli, minister; Phone: HA-7-2309.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

The First Spiritualist Episcopal Ch., 721 Belmont Ave.; Worship, Healing and Message Services, Sun. 7:30 P. M.

(Chicago Continued Page 31)

Psychic Observer

(Chicago Continued)

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud. Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Liberal Psychic Science Ch., Midland Hotel, 172 W. Adams St.; Sat. 7:30 P. M.; Pastor, Anthony Camardo.

Cosmic Science Ch. Inc., 3165 N. Clark St.; Services: Sun. 3 & 8 P. M.; Psychocosmic and Spiritual Unfoldment Class; Tues. 8 P. M.; All message & Spiritual Counsel Service, Wed. & Friday, 8 P. M.; Rev. Rice R. Massey, Founder and Pastor; Phone: KEDzie 3-5732.

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Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

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Danville — 1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267).

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Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

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East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Lola Newgent.

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LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

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Peoria—Spiritual Ch. of God Center, G.A.R. Hall; Rev. M. E. Price, 813 West Gift; Phone 2-4608.

xxx

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Chesterfield—Chesterfield Sp'list Camp, 1949 season: June 25th to August 22nd; Mable Riffe, Sec'y.

xxx

Elkhart—Clark Memorial Church, 316 Division St.; Rev. Jeanette Osborne.

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoepfel, pastor.

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Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

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Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

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Hammond, Indiana

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

xxx

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

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Marion—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

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South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

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Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

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Clinton—Mississippi Valley Sp'list Assn., Mt. Pleasant Park Camp; latter part of July and thru Aug.; North of Davenport on Illinois state line.

KANSAS

Kansas City—1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

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Kansas City—Sp'list Camp Mayflower; On Mission Creek Road, ten miles from Kansas City; 1949 season: July and August.

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Wells—1st Society of State Sp'list Camp; on Ottawa County Highway No. 813; 1949 season: August.

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Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah—Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter B. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'list, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

Northport—Temple Heights Sp'list Assn.; near Camden and Belfast; 1949 season: August.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 59 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

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Fitchburg — 1st Spiritual Alliance Ch., 21 Union St., Mildred D. Smith.

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Haverhill—Universal Ch. of The Master, Inc.; U.S.W.W. Hall, Court St.; Sun. 7 P. M.; Pastor and Pres., Rev. George L. Short; Sec'y & Treas. Mamie Short. Healing services by appointment.

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Lake Pleasant Massachusetts

New England Sp'list Assn.; 1949 season: July 31st to Sept. 4th; Theodore C. Russell.

National Sp'list Alliance; Sun. services during July; Near Greenfield, Mass.

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Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

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Onset—Onset Wigwam Camp, 1949 season July and August; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Island.

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Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

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Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

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Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

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Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

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Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

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Charlevoix—Christian Sp'list Memorial Ch., 216 Antrim St.; Pres. and Founder, Joseph Gornell.

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Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St., Sun., 8 P. M.; Pearl Burns.

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Detroit, Michigan

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M.; Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9:15; Henry Gardner. (Continued next Column)

(Detroit, Michigan, Continued)

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Line-wood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Trinity Sp'list Ch., 2501 Coplin Ave. at Ver-nor Hgwy. E.; Sarah Anderson.

Memorial Tabernacle, 840 Dragoon Ave.; Pres., Mildred E. Cosner.

xxx

Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Pres., G. H. Moler; Sec'y, Mrs. M. Fisk.

xxx

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

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Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

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Muskegon, Michigan

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Ch. of Harmony of Christian Cor-inthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

xxx

South Branch—Chain Lake Sp'lists' Camp Assn.; 1949 season: July and August.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

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Minneapolis, Minnesota

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

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St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

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St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St., St. Louis (16),

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers. (St. Louis Continued Page 22)

(St. Louis Continued)
Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Bright Star Ch. of Unity—Ch. of Prophecy & Divine Healing; 3660 Castleman; Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer, Minister; Phone: PROspect 3830.

NEVADA

Las Vegas, Nevada

First Spiritual Science Ch., 1st & 3rd Tues. 8 P. M.; Lecture Forum, guidance and help—Odd Fellows' Hall, 110 North Ninth St., Rev. Evan Shea. Phone: 4926M.

NEW HAMPSHIRE

Blodgett's Landing—Lake Sunapee Sp'list Assn.; near Newport and Manchester; 1949 season: August.

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

South Effingham—Camp White Cloud; Services: Mon., Thurs., Sat. & Sun., 3 P. M.; Grove service Sun. 3 P. M. Florence Cole Heckman, Director.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Sholtz.

Camden, New Jersey

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Helmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

Neptune City—Star Spiritual Ch., 134 Sylvia Ave. Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remset.

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Free-stone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979); Myrtle Morse.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Spiritual Science Center, 20 Bank St.; Class. Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Binghamton, New York

First Sp'list Ch. of Binghamton; Closed during July and August; Hilda Day, 229 Front St.; Shas. Elliott, 557 State St.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt.

Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevil St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux. 5808 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave. Local-177th St. Station) Lillian Johnson.

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun.); Edith Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roahl.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Sun. 8 P. M.; Study & Dev. Classes Mon. 8 P. M. & Tues. 2:30 P. M.; Benefit Circle Tues. 2:30 & Fri. 8 P. M.; Rev. Vivian Davis.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

Nazarene Sp'list Ch., 798 Ellicott St. near High St.; Sun. 7:45 P. M.; Circles, Wed. & Fri. 8 P. M.; (Medium's Day 4th Sun. at 3 P. M. Pastor, Rowland A. Henry; Ass't, R. Walker.

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

Freeville—Central New York Sp'list Assn.; 1949 season: July and August; Mark Sturdevant, President.

Hydesville—Hydesville Sp'list Camp, 1½ miles from Newark, N. Y.; 1949 season closes September 17; Rev. Margaret Lewis, President & Founder.

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

Jamaica—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

Richmond Hill South—Ch. of Spiritual Guidance (closed during July and August) 111-41 120th St., Wed. 1 P. M. Messages; Sun. 8 P. M.; Rev. Mollie Beck, classes; Phone: Virginia 3-5979.

Richmond Hill—Spiritual Center of Unity; 89-31 114th St.; Phone: VIRginia 7-5120 W Sunday 8 P. M. (Closed June 26th to Sept. 18) Classes for spiritual unfoldment, Hilda White.

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

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Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

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Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

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Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

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Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Laferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

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Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Helstand, 2317 S. Harvey; Phone: 62-3488.

Salina—Oklahoma Sp'list Camp Assn.; Radiant Springs, 1 mile south of Salina; 1949 season, July.

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OREGON

Canby—New Era Sp'list Camp; Clackamas County; 1949 season: July and August.

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.

Portland, Oregon
Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

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Portland—Progressive Psychic and Divine Healing Center; 11 miles from Portland; 1949 Season: July and August.

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PENNSYLVANIA

Bethlehem—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara K. Openshaw; Sec'y, Robert Openshaw, Box 216 Elrama.

Ephrata—Camp Silver Belle, Mountain Springs Hotel; 1949 season: June 25th to Sept. 6th; Ethel Post-Parrish, Sec'y.

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Philadelphia, Penna.
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Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural, Phone: MO 2327.

August 25, 1949

Reading—1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

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Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

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TEXAS

Beaumont—Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

El Paso—Open Door Spiritual Christian Ch., 2531 East Yandell Blvd.; Sunday 10:45 A. M.; Sun. and Wed. 7:45 P. M.; Rev. Bula F. Kopf.

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Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

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Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

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Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

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1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

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Street Car Named Desire

(Cont'd from Page 8, Col. 2)

and soul. In order that he might get the job, I had provided for him a new suit of clothes. When he got the job he paid me; he paid all the debts that had accumulated for years. He made for himself a fine career; he got his health back; he married, reared a family, respected of all. That was many years ago and the last I heard of him he was going strong.

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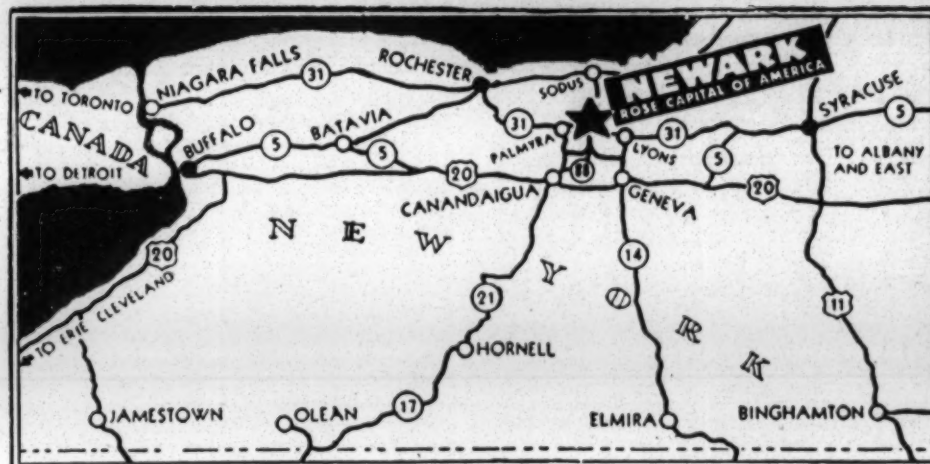
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